The Belief in Allaah...
What Does it Mean?

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Rendered into English

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Belief In Allaah

The Belief in Allaah Comprises Four Matters:

First: The Belief in The Existence of Allaah:

The evidence for the existence of Allaah is established by:

1-*Fitrah*.
2-Reasoning.
3-*Ash-Shar'a.*[1]
4-*Al-Hiss.*[2]

1-Pertaining To The Proof of The *Fitrah*:

Every creature has been created in a state of belief in his Creator without preceding thought or education. No one dissuades from what is necessitated by this *Fitrah* (i.e. the belief in Allaah), except the one whose heart has been subjected to what averts it from its (natural course of) *Fitrah*, as the Prophet ﷺ explained when he said:

"ما من مولودٍ إلاّ يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمَجِّسانه"-رواه البخاري.

"Each child is born in a state of "Fitrah," but his parents make him a Jew or a Christian."[3]

2-The Evidence of "Reasoning":

All of the creatures, the first and the subsequent ones, must have a Creator Who brought them to existence because they neither can bring themselves into existence, nor they could have come to exist by coincidence! The creatures could not have brought themselves to existence because a thing does not create itself-since prior to its existence it was nothing. So how could it be a Creator? And it cannot accidentally bring itself into being, because every occurrence (novelty, etc.) must need an originator. Also because its existence in such highly magnificent order and homogenous coordination, and due to the coherent relationship between the means and their causes, and the creatures with one another, it is rather absolutely impossible that its very being is coincidental. (In fact), what is (believed) to exist as a result of coincidence does not follow an

[1]Revealed texts of the Qur'aan and *Sunnah*.
[2]Lit: perception, sensation, sensory. Pertaining to the evidences about Allaah's existence, *al-Hiss* means, that which is perceptible through the senses. [TN]. {TN refers to "Translator's Note}.
[3]Related by Imaam al-Bukhaaree in his *Saheeh*, vol.8, pp.389-90, *hadeeth* # 597.

ordered pattern at the beginning of its existence. So how could it remain to be ordered during its course of survival and development?

So, if it is impossible that the creatures have either brought themselves into existence or that they came to exist by coincidence, then it becomes evident that they must have a Creator, and He is Allaah, the *Rabb* (Lord) of the Worlds.

Allaah تعالى stated the above rational and decisive proof in *soorat at-Tur*, Saying:

{ أم خُلُقوا من غير شيء أم هم الخالقون } (الطور، ٣٥).

Were they created by nothing, or were they themselves the creators? [Qur'aan 52:35], which means that they were neither created without a Creator, nor they were the creators of themselves. It becomes clear, therefore, that their Creator is Allaah تعالى. That is why when Jubair bin Mut'im ﷺ heard Allaah's Messenger ﷺ reciting *soorat at-Tur*, and when he ﷺ reached the verses:

{ أم خُلُقوا من غير شيءٍ أم هُم الخالقون أم خَلَقُوا السموات والأرض بل لا يوقنون أم عندهم خـزائنُ رَبِّـك أم هُـم المسيطِرُون } (سورة الطور، :٣٥-٣٧).

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are the treasures of your *Rabb* with them? Or are they the tyrants with the authority to do as they like?[4], Jubair, who was then a *Mushrik* (polytheist), commented:

"كاد قلبي أن يطير، وذلك أول ما وقر الإيمان في قلبي"-رواه البخاري-مفرقا.

"My heart was about to fly (i.e. upon hearing this firm argument)."[5] In another separate narration, he said: "And that was the time when Eemaan was first settled in my heart."[6]

Let us give a parable that clarifies this matter: If someone tells you about a lofty palace, surrounded by gardens with rivers flowing in between, fully furnished with beds and matters, and decorated with all kinds of ornaments, the basics, and the luxurious, then he says to you: "This palace in all of its perfection, has founded itself, or that it came to exist by coincidence, without a founder!" Immediately you will deny and reject his argument, and you will consider his talk as ridiculous. (With this in mind), is it, therefore, possible that this universe with its extended earth, skies, planets, conditions, wonderful and splendid order, could have brought itself into existence? Or that it came to exist without a Creator?

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[4]Qur'aan 52:35-37.
[5]*Saheeh al-Bukhaaree*, vol. 6, pp. 356-358, *hadeeth* # 377.
[6]*Saheeh al-Bukhaaree*, V. 5, p. 236, *hadeeth* # 358.

3-The *Al-Shar'a*[7] Evidence For The Existence of Allaah:

Al-Shar'a is evidence for the existence of Allaah because all of the revealed Scriptures state so. The Laws that address the welfare of creation and which are provided by these Scriptures, constitute evidence that they came from an All-Wise *Rabb* Who knows about the welfare and interests of His Creation. The information about the universe brought forth by the Scriptures and whose manifestation testifies for their truthfulness, is a proof that they came from the (One) *Rabb* Who is Able to bring into being whatever He already informed about.

4-*Al-Hiss:* The "Physical" Evidence For The Existence of Allaah Comprises Two Aspects:

One of them is that we hear and witness (Allaah's) response to the call of those who supplicate and those who are distressed and grieved. This constitutes an unequivocal evidence for the existence of Allaah تعالى. He تعالى says:

{ ونوحاً إذ نادى من قَبلُ فاستجبنا له } (الأنبياء، ٧٦).

And (remember) **Noah, when he cried (to Us) aforetime. We listened to his invocation**. (Qur'aan 21:76).

He, تعالى, also says:

{ إذ تستغيثون ربكم فاستجاب لكم } (الأنفال، ٩).

(Remember**) when you sought help of your *Rabb* and He answered you**. (Qur'aan 8:9).

In *Saheeh al-Bukhaaree*, it is reported that Anas bin Maalik (﵁) said that:

عن أنس بن مالك ﵁ –قال: أصابت النَّاس سنةٌ على عهد النبي ﷺ، فَبَيْنَا النبي ﷺ يخطب في يوم الجمعة، قام إعرابي فقال: يا رسول الله، هلك المال وجاع العيال فادع الله لنا، فرفع يديه، وما نرى في السماء قزعة، فوالذي نفسي بيده، ما وضعهما حتى ثار السحاب أمثال الجبال، ثمَّ لم ينزل عن منبره حتَّى رأيت المطر يتحادر على لحيته ﷺ، فمطرنا يومنا ذلك، ومن الغد وبعد الغد، والذي يليه، حتى الجمعة الأخرى. وقام ذلك الأعرابي أو قال غيره فقال: "يا رسول الله، تهدَّم البناء، وغَرِقَ المال، فادع الله لنا، فرفع يديه وقال: "اللهم حوالينا ولا علينا، فما يشير بيده إلى ناحية من السَّحاب إلاَّ انفرجت...".

"Once in the lifetime of the Prophet (ﷺ) the people were afflicted with drought. While the Prophet (ﷺ) was delivering the Khutbah (religious talk) on a Friday, a Bedouin stood up and said: 'O Allaah's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allaah (for rain). So the Prophet (ﷺ) raised his hands (invoked Allaah for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, clouds gathered like mountains, and before he got

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[7] *Al-Shar'a:* Islamic Texts and Legislations in the Qur'aan and *Sunnah.*[TN].

down from the pulpit, I saw the rain falling on his (ﷺ) beard. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: 'O Allaah's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allaah for us (to stop the rain).' So the Prophet (ﷺ) raised both his hands and said: 'O Allaah! Round about us and not on us.' So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away..."[8]

Responding to the invocations of the supplicants who sincerely resort to Allaah (alone) and fulfill the required conditions for *Ijaabah*[9] is a matter that is still being witnessed nowadays.

The second aspect is that the Signs of the Prophets which are called *Mu'jizaat* (Miracles) and which people see or hear about, constitute an irrevocable evidence for the existence of the One who dispatched them: that is Allaah تعالى.

Certainly these matters (*Mu'jizaat*) are beyond the capability of mankind and that Allaah manifests them to help and support His Messengers. For example, the Sign given to Musa عليه السلام when Allaah commanded him to strike the sea with his stick. He stroke it and the sea parted into twelve dry roads separated by water which became like huge mountains. Allaah تعالى says:

{ فأوحينا إلى موسى أن اضرب بعصاك البحر فانفلق فكان كُلُّ فِرقٍ كالطود العظيم } (الشعراء، ٦٣).

Then We inspired Musa (Saying)**: "Strike the sea with your stick." And it parted, and each separate part** (of that sea water) **became like the huge, firm mass of a mountain**. (Qur'aan 26:63).

Another example is the Sign given to Eesaa (Jesus عليه السلام) by which he was able to bring life to the dead and bring forth the dead from their graves by Allaah's Leave. Allaah spoke about him, saying:

{ وأحيي الموتى بإذن الله } (آل عمران، ٤٩).

And I bring the dead to life by Allaah's Leave. (Qur'aan 3:49)

{ وإذ تُخرجُ الموتى بإذني } (المائدة، ١١٠).

And when you brought forth the dead by My Permission. (Qur'aan 5:110).

A third example is that of Muhammad (ﷺ) when the tribe of Qureish asked him to show them a Sign (a miracle as a proof for his Prophethood).[10] He (ﷺ) pointed to the moon and (behold!) it split asunder and the people saw it. Regarding this (Sign) Allaah تعالى said:

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[8] *Saheeh al-Bukhaaree*, V.2, *hadeeth* # 55.

[9] *Ijaabah*: Answering the *Du'aa* of the supplicant by Allaah. [TN]

[10] Narrated Anas رضي الله عنه: "The people of Makkah asked the Prophet (ﷺ) to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon." *Saheeh al-Bukhaaree*, vol .6, *hadeeth* # 390. [TN].

{ اقتربت الساعة وانشق القمر وإن يروْا آية يُعرِضوا ويقولوا سِحرٌ مُستَمِر } (القمر، ١-٢).

The Hour has drawn near, and the moon has been cleft, and if they see a sign, they turn away, and say: "This is continuous magic." (Qur'aan 54:1-2).

All of these physical signs (miracles) which Allaah تعالى puts into effect to help and support His Messengers constitute an irrevocable proof for His Existence.

Second: Belief in Allaah's Lordship *(Ruboobiyyah):*

This means to believe that Allaah is the only *Rabb* without a partner or a helper. The *Rabb* is the One to Whom belongs the Creation, Kingdom, and Command; Their is no Creator but Allaah; No *Maalik* (Possessor) except Him[11], and there is no Command but His. He, Most High, says:

{ ألا له الخلق والأمر } (الأعراف، ٥٤).

His is the Creation and Commandment. (Qur'aan 7:54).

Allaah also said:

{ ذلكم الله ربكم له الملك والذين تدعون من دونه ما يملكون من قِطمير } (فاطر، ١٣).

"Such is Allaah your *Rabb;* His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmeer* (the thin membrane over the date-stone**)."**[12] (Qur'aan 35:13).

It is not known that anyone had denied the *Ruboobiyyah* of Allaah ﷻ except an arrogant who does not believe what he says, like what happened to the Pharaoh when he said to his people:

{ أنا ربكم الأعلى } (النازعات، ٢٤)

I am your *rabb*, most high. (Qur'aan 79:24).

And:

{ يا أيها الملأُ ما علمت لكم من إله غيري } (القصص، ٣٨)

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[11] Allaah, Most Great, is the Possessor of every possessor. He permits whom He wishes to possess. Allaah possesses all the treasures of the heavens and the Earth. All the good is in His Hand, He gives to whom He wishes and takes from whom He wishes. Everything is in need of Allaah. [TN].

[12] This great verse is a reminder for those who invoke upon the dead or the absent person(s) seeking help and refuge in them, that those whom you seek and call upon instead of Allaah don't possess even a *Qitmeer*. They cannot help themselves let alone those who call upon them. Those who seek refuge or intercession through the righteous in their graves have not correctly estimated Allaah as the One who gives and takes, the One who provides and sustains, the One who loves to be invoked Alone, etc. [TN].

O chiefs! I know not that you have an *ilaah* (a god) **other than me.** (Qur'aan 28:38).

What he said was not a matter of conviction. Allaah تعالى said:

{ وجحدوا بها واستيقنتها أنفسهم ظلما وعلوا فانظر كيف كان عاقبة المفسدين } (النمل، ١٤).

And they belied them (the *aayaat*: proofs, evidences, verses, lessons, signs, revelations, etc.) **wrongfully and arrogantly, though their ownselves were convinced thereof** [i.e. the *aayaat* are from Allaah, and Musa عليه السلام is the Messenger of Allaah in truth, but they disliked to obey Musa, and hated to believe in his Message of *Tawheed*.] (Qur'aan 27:14).

Allaah related what Musa عليه السلام told the Pharaoh:

{ لقد علمت ما أنزل هؤلاء إلاّ رب السماوات والأرض بصائر وإني لأظنك يا فرعون مثبورا } (الإسراء، ١٠٢).

(Musa عليه السلام) **said: "Verily, you know that these signs have been sent down by none but the *Rabb* of the heavens and the earth as clear** (evidences i.e. proofs of Allaah's Oneness and His Omnipotence etc.)**. And I think you are, indeed, O Pharaoh doomed to destruction** (away from all good)**!"** (Qur'aan 17:102).

For this reason, the *Mushrikeen* (the pagan Arabs) used to acknowledge the Lordship of Allaah تعالى despite committing *Shirk* in His *Uloohiyyah.* Allaah تعالى said:

{ قل لمن الأرض ومن فيها إن كنتم تعلمون * سيقولون لله قل أفلا تذكرون * قل من رب السماوات السبع ورب العرش العظيم * سيقولون لله قل أفلا تتقون * قل من بيده ملكوت كل شيء وهو يجير ولا يجار عليه إن كنتم تعلمون * سيقولون لله قل فأنى تسحرون } (المؤمنون، ٨٤-٨٩).

Say: "Whose is the earth and whosoever is therein? If you know!' They will say: 'It is Allaah's!' Say: 'Will you not then remember?' Say: 'Who is (the) ***Rabb* of the seven heavens, and** (the) ***Rabb* the Great *'Arsh*** (Throne)**?" They will say: 'Allaah.' Say: 'Will you not then fear Allaah** (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)**.' Say: 'In Whose Hand is the sovereignty of everything** (i.e. treasures of each and everything)**? And He protects** (all)**, while against Whom there is no protector**[13]**, if you know.' They will say: "All that** (belongs) **to Allaah." Say: 'How then are you deceived and turn away from the truth?'** (Qur'aan 23:84-89).

He تعالى also said:

{ ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم } (الزخرف، ٩)

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[13]If Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him. [See *Tafseer al-Qurtubee,* vol.12, p.145].

And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.” (Qur’aan 43:9).

He further said:

{ ولئن سألتهم من خلقهم ليقولن الله فأنى يؤفكون } (الزخرف، ٨٧).

And if you ask them who created them, they will surely say: “Allaah”. How then are they turned away (from the worship of Allaah Who created them**)?”** (Qur’aan 43:87).

The Command of *ar-Rabb* (Allaah) comprises both the *al-Kawnee* (**Universal**) and the *ash-Shar’ee* (**Legal or Judicial**) Commands. Just as He is the One Who runs the affairs of the universe, Ruling it as He wants and in accordance with what is necessitated by His Wisdom, He is also the Judge Who rules it by means of Legislations that deals with *'Ibaadaat*[14] and Laws governing all forms of *Mu’aamalaat,*[15] in conformity with His Wisdom. So, whoever sets up a legislator besides Allaah in *Ibaadaat* or a judge in *Mu’aamalaat,* commits *Shirk* and does not ascertain the *Eemaan.*

Third: Belief in Allaah’s *Worship (Uloohiyyah):*

It is the belief that Allaah alone is the true *Ilaah* who has no partner or associate. The *Ilaah* means *al-Ma’looh* i.e. *al-Ma’bood,* the only true God who deserves to be worshipped out of love and magnification. Allaah تعالى said:

{ وإلهكم إله واحد لا إله إلا هو الرحمن الرحيم } (البقرة، ١٦٣).

And your *Ilaah* is one *Ilaah,* لا إِلٰهَ إِلاَّ هُوَ *Laa ilaaha illa Huwa* (There is no true God worthy of worship but He**), *ar-Rahmaan* (*Whose Mercy encompasses everything*), the Most Merciful.** (Qur’aan 2:163).

He تعالى also said:

{ شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط لا إله إلا هو العزيز الحكيم } (آل عمران، ١٨).

Allaah Bears witness that *Laa Ilaaha illa Huwa* (none has the right to be worshipped but He**), and the angels, and those having knowledge (**also give this witness**); (**He is always**) maintaining His creation in Justice. *Laa ilaaha illa Huwa,* the All-Mighty, the All-Wise.** (Qur’aan 3:18).

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[14] *'Ibaadaat*: Acts of worship done sincerely for Allaah’s sake and in accordance with evidence from Qur’aan and (or) authentic *Sunnah*. [TN].

[15] *Mu’aamalaat:* All forms of mutual relations, treatment, procedures, behavior, conduct, and interactions including social, business, transactions, etc. [TN].

All that is being taken as an *ilaah* (god) worshipped as god besides Allaah, its wotship is false. Allaah تعالى says:

{ ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو العلي الكبير } (الحج، ٦٢).

That is because Allaah-He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him**), and those besides Him whom they (**the polytheists**) invoke-they are but *Baatil* (**vain Falsehood**). And verily, Allaah,-He is the Most High, the Most Great.** (Qur'aan 22:62)

Calling them *aaliha* (gods) does not entitle them to the right of *Uloohiyyah.* Allaah تعالى said describing the pagan deities of *al-laat, al-'Uz-zaa,* and *Minaat* that:

{ إن هي إلا أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان } (النجم، ٢٣).

They are but names which you have named,-you and your fathers,-for which Allaah sent down no authority. (Qur'aan 53:23).[16]

He (Allaah) told us that Yusuf عليه السلام said to his two companions of the jail:

{ أأرباب متفرقون خير أم الله الواحد القهار * ما تعبدون من دونه إلا أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان } (يوسف، ٣٩-٤٠).

O two companions of the prison! Are many different *arbaab* (lords**) better or Allaah, the One, *Al-Qahhaar*[17]? You don't worship besides Him but only names which you have named (**forged**), you and your fathers, for which Allaah has sent down no authority.** (Qur'aan 12:39-40).

For this reason, the Messengers, may the *Salaah* and *Salaam* of Allaah be upon them, used to say to their respective nations:

{ اعبدوا الله ما لكم من إله غيره } [(الأعراف، ٥٩، ٦٥، ٧٣، ٨٥)، (هود، ٨٤، ٦١، ٥٠)، (المؤمنون، ٢٣، ٣٢)]

Worship Allaah! You have no other *Ilaah* (God**) but Him.** (Qur'aan **7**:59,65,73,85; **11**:50,61,84; **23**:23,32).

The *Mushrikeen*, however, refused and set up gods as rivals to Allaah, worshipping them besides Allaah, and seeking their support and help. Allaah تعالى invalidated their acts by two proofs:

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[16]Allaah said that Hud عليه السلام told his people:

{ أتجادلونني في أسماء سميتموها أنتم وآباؤكم ما نزل الله بها من سلطان } (الأعراف، ٧١).

Dispute you with me over names which you have named-you and your fathers, with no authority from Allaah? (Qur'aan 7:71).

[17]Allaah is *Al-Qahhaar*: He subdued all creatures and all the elements of the loftiest and lowest worlds; nothing occurs or moves without His Permission. Everything of His Creation is in need of Him. His Irresistibility is linked to His Perfect Living, Power, and Ability. [TN].

First: There is not any Divine Quality in the gods they worshipped besides Allaah. These gods are created and cannot create and extend neither benefit to their worshippers nor can they ward off harm from them; they can neither give them life, nor cause their death; they possess nothing from the heavens and have no share in it. Allaah تعالى said:

{ واتخذوا من دونه آلهة لا يخلقون شيئا وهم يخلقون ولا يملكون لأنفسهم ضرا ولا نفعا ولا يملكون موتا ولا حياة ولا نشورا } (الفرقان، ٣).

They have taken besides Him other gods that created nothing but are themselves created, and possess neither hurt nor benefit to themselves, and possess no power (of causing) **death, nor** (of giving) **life, nor of raising the dead.** (Qur'aan 25:3).

Allaah تعالى also said:

{ قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السماوات ولا في الأرض وما لهم فيهما من شرك وما له منهم من ظهير* ولا تنفع الشفاعة عنده إلا لمن أذن له } (سبأ، ٢٢-٢٣).

Say: (O Muhammad ﷺ to those polytheists, pagans, etc.**) "Call upon those whom you asset (**to be associate gods) **besides Allaah, they possess not even the weight of a small ant,-either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him Whom He permits.** (Qur'aan 34:22-23).

{ أيشركون ما لا يخلق شيئا وهم يخلقون * ولا يستطيعون لهم نصرا ولا أنفسهم ينصرون } (الأعراف، ١٩١-١٩٢).

Do they attribute as partners to Allaah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. (Qur'aan 7:191-192).

If this is the situation with those gods, then worshipping them as gods besides Allaah is the utmost of foolishness and falsehood.

Second: Those *Mushrikeen* used to confess that Allaah تعالى Alone is *Ar-Rabb **Al-Khaaliq*** (the Creator) in Whose Hand is the Sovereignty of everything and He protects (all), while against Whom there is no protector.[18]

This (confession) necessitates that they should have attested that He is the Only True *ilaah* (god) worthy of worship as they have done with His Lordship (when they took Him as their only true *Rabb*). In this regard Allaah تعالى said:

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[18]If Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him. See *Translation of the Meaning of the Noble Qur'aan* by al-Hilaalee and Khaan, *soorat al-Mu'minoon,* verse 88, p.534, quoting from *Tafseer al-Qurtubee*, vol.12, p.145.

{ يا أيها الناس اعبدوا ربكم الذي خلقكم والذين من قبلكم لعلكم تتقون * الذي جعل لكم الأرض فراشا والسماء بناء وأنزل من السماء ماء فأخرج به من الثمرات رزقا لكم فلا تجعلوا لله أندادا وأنتم تعلمون } (البقرة، ٢١-٢٢).

O mankind! Worship your *Rabb* (Allaah)**, Who created you and those before you so that you may become pious. Who has made the earth a resting place and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not setup up rivals unto Allaah** (in worship) **while you know** (that He alone has the right to be worshipped)**.** (Qur'aan 2: 21-22).

He also said:

{ ولئن سألتهم من خلقهم ليقولنَّ الله فأنَّى يؤفكون } (الزخرف، ٨٧).

And if you ask them who created them, they will surely say: "Allaah." How then are they turned away (from the worship of Allaah, Who created them)**?** (Qur'aan 43:87).

{ قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون * فذلكم الله ربكم الحق فماذا بعد الحق إلا الضلال فأنى تصرفون } (يونس، ٣١-٣٢).

Say: Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and the dead from the living? And Who disposes the affairs? They will say: "Allaah." Will you not then be afraid of Allaah's Punishment (for worshipping other than Him)?" Such is Allaah, you *Rabb,* in truth. So, apart from Truth, what (remains) but error? So, how then you are turned away? (Qur'aan 10:31-32).

FOURTH: Belief in Allaah's Names and *Sifaat* (Attributes):

It means to affirm the Names and Attributes which Allaah affirmed to Himself in His Book and in the *Sunnah* of His Messenger ﷺ in the way that best fits Him without

Tahreef (distortion of the meaning),
Ta'teel (negating the meaning),
Takyeef, (assigning a manner to any attribute), or
Tamtheel (drawing parallels to Allaah).

Allaah تعالى said:

{ ولله الأسماء الحسنى فادعوه بها وذروا الذين يلحدون في أسمائه سيجزون ما كانوا يعملون } (الأعراف، ١٨٠).

And (all) **the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny** (or utter impious speech against) **His Names. They will be requited for what they used to do.** (Qur'aan 7:180).

He also said:

{ وله المثل الأعلى في السماوات والأرض وهو العزيز الحكيم } (الروم، ٢٧).

His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him**) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.** (Qur'aan 30:27).

{ ليس كمثله شيءٌ وهوَ السميع البصير } (الشورى، ١١).

And there is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Qur'aan 42:11).

Two sects went astray regarding this matter:

The First Sect: Al-Mu'atilah, who negated all or some of Allaah's Names and Attributes claiming that affirming Allaah's Names and *Sifaat* necessitates *Tashbeeh* (drawing similarities between Allaah and His creation)! This claim is surely false in many respects, including:

First: It necessitates false obligations like contradiction in the words of Allaah, far removed is He from every imperfection. This is so because Allaah affirmed the Names and Attributes to Himself and negated the likeness of anything unto Him. Had its affirmation necessitated the *Tashbeeh,* then it would imply contradiction in the Speech of Allaah and that its parts refute one another.

Second: It is not necessary that agreement in Name or Attribute between two things obligates likeness between them. Indeed you see two people in a state of agreement where each is a hearing, seeing, and speaking human. In no way this necessitate likeness neither in the human values nor in the hearing, sight, and speech. You see that animals have hands, legs, and eyes. This kind of agreement does not necessitate that their hands, legs, and eyes are like each other. If this distinction in the agreement in Names and qualities amongst the created things is clear, then the distinction between the Creator and the created thing is greater and more evident.

The Second Sect:* The *Mushabbiha who affirm Allaah's Names and Attributes but make *Tashbeeh* (draw similarities) between Allaah and His Creation, claiming that this is what is necessitated by the meaning of the texts on the ground that Allaah تعالى addresses the *'Ibaad* (mankind) according to their understanding! Such a claim is false in many respects, including:

First: The *Mushaabaha* (likeness) of Allaah to His creation is a false concept that is negated by the *Shar'a* as well as reasoning. Thus it is impossible that a false matter is necessitated by the texts of the Qur'aan and *Sunnah*.

Second: Allaah addressed mankind according to their understanding of the basic meanings of His Names and Attributes. However, the knowledge of the essence and true nature of meanings regarding His *Dhaat* (Essence) and *Sifaat* (Attributes) exclusively belongs to Allaah Alone. So, if Allaah affirms to Himself that He is All-Hearer, then the Hearing is known from the understanding of the basic meaning, which is the comprehension of voices. However, the essence of this meaning with respect to the Hearing of Allaah تعالى is unknown because the essence of hearing is distinct even amongst the created. Certainly, the distinction between the hearing of the created and that of the Creator is greater and more evident.

It is known that if Allaah mentioned about Himself that He *Istawaa 'alal-'Arsh*[19], then the *Istiwaa'* according to the basic meaning is known (means: ascendance), however, the manner (the 'how') of His ascension above His *'Arsh* is unknown, because the essence of the *Istiwaa'* amongst the creatures is distinct. The *Istiwaa'* on a firmly stable chair is not the same as that on the saddle of an unyielding and easily frightened camel. When this is distinct with respect to the creatures, then it is greater and more evident between the Creator and the creature.

The belief in Allaah تعالى according to what we have described above yields great benefits to the believers:

<u>First:</u> The true manifestation of the Tawheed of Allaah تعالى such that there is no attachment to other than Him in hope, fear, and worship.

<u>Second:</u> The perfect Love, Magnification and Exaltation of Allaah تعالى as obligated by His Most Beautiful Names and Sublime Attributes.

<u>Third:</u> Manifesting our worship of Him by doing what He commands and avoiding what He forbade.

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[19]*Istawaa 'alal-'Arsh*: Ascended the Throne (in the manner that suits His Majesty). [TN].